

LUTHERAN

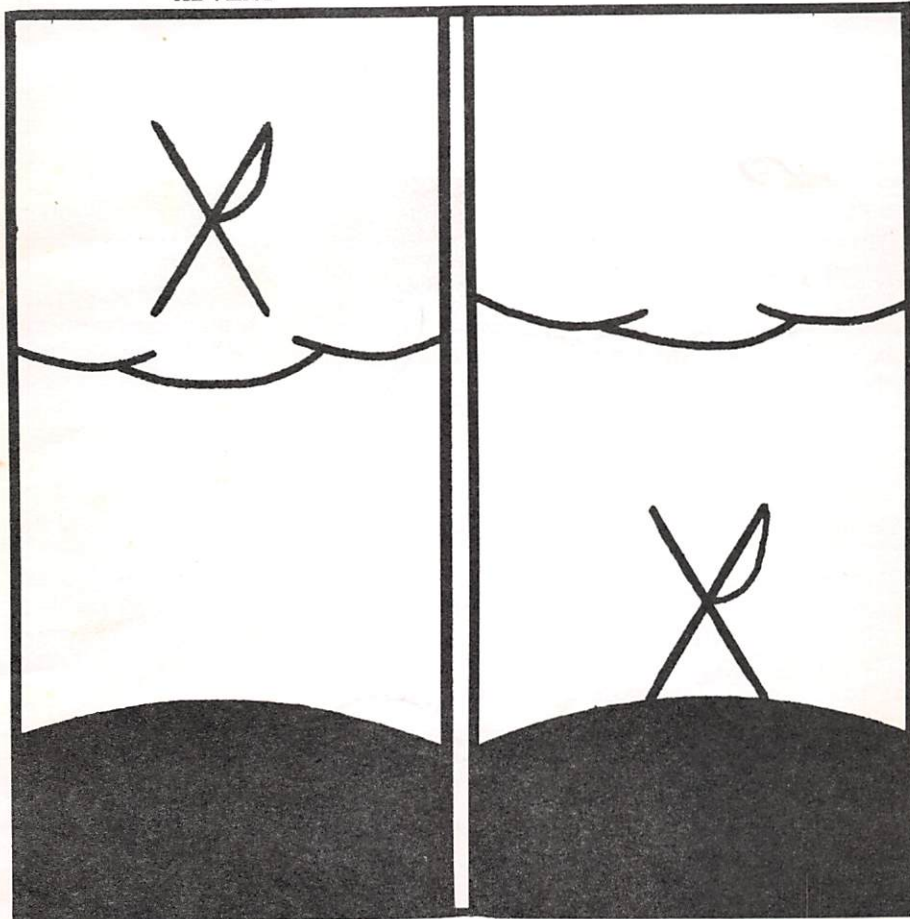
*J. J.
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S. D. G.*

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SPOKESMAN

ADVENT

CHRISTMAS



"In the beginning was the Word."

John 1, 1

"The Word was made flesh, And dwelt among us."

John 1, 14

In The Year Of Our Lord, December, 1970

Tomorrow Is Made Alive By Hope

The autumn harvest season has run its course. The fruits of the field have been gathered into the garner. The farmer lifts his eyes and heart in thanksgiving unto a gracious God. Another year of field preparation, seeding, praying, patient waiting and harvesting has come and gone. And regardless of whether the harvest was plentiful or lean plans are in the making for another year. Anyone who has lived in a farming community does not have to be introduced to the seemingly indestructible attitude of hope for tomorrow.

The holy writer, James, compares this attitude of the farmer with the patient hope of the people of God as they patiently wait for their returning Lord.

Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." (James 5:7-8)

We, again, have arrived at that season in the church year when the two advents of our Lord merge. The first coming of our Lord is kept alive through continual review of the fulfilled promises of God. Each year with joyous hearts we place special emphasis upon the miraculous wonder of God becoming flesh and dwelling among us. By faith we are akin to Abraham of whom the Saviour could say, "Abraham rejoiced to see my day: and he saw it, and was glad." (John 8:56) And so we are able to sing with awe-filled hearts:

What the fathers most desired
What the prophets' heart inspired,
What they longed for many a year,
Stands fulfilled in glory here. (LH 91)

The tomorrow which was made alive by hope for the believers of old has become our today of fulfilled promise.

But yet, tomorrow is made alive by hope. It is made alive by a confident expectation of the fulfillment of God's gracious promise to us, "Surely I come quickly." (Rev. 22:19) Not that the believers of old were without the knowledge of the second advent of Christ. Job demonstrates a remarkable clarity of vision as God permits him to span the entire New Testament era and cry out amidst the miseries of his life,

I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. (Job 19:25-27)

We are at a most enviable time in the history of the world. Through God's inspired Word we see the first era of the world come to its completion in the birth of Christ. We see that during that era the Husbandman of heaven and earth preserved the seed which should finally produce the Righteous Branch out of the roots of Jesse. We witness as the "hopes and fears of all the years" were met in Bethlehem on that holy night when the "angels from the realms of glory" rejoiced and the shepherds went to "see this thing which is come to pass." Their tomorrow of hope became a today of

reality.

The second era of the world began as the Seed of the woman was planted into the midst of this sinful and spiritually adulterous world. But because this Seed had life in itself it could bring forth fruit even in such an environment. The seed of Abraham have become as numerous as God had promised. Down through the generations their number has become as the sands of the seashore and as the stars of heaven. The early and latter rains of God's grace have fallen and His people drink in this life-giving stream as they look toward the coming of their Lord.

But the end is not yet. James was inspired to write, "The coming of the Lord draweth nigh." This he wrote some 1900 years ago. And quite properly so. For throughout the entire New Testament era of the world the believers have one matter which captivates their hope for tomorrow. James was patiently waiting — we patiently wait, in confident expectation, for the Husbandman of heaven and earth to put in the sickle. We are continually looking up, lifting up our heads from amidst this vale of tears for we know that our "redemption draweth nigh." (Luke 21:28)

Tomorrow is made alive by hope. It was so for God's people of old. It is so for us today. "Even so, come, Lord Jesus." (Rev. 22:20)

L.D. Redlin



FROM THE EDITOR

"WHAT MEANS THIS CLC?"

In the book of Joshua (chap. 4) we are told of the children of Israel miraculously crossing the Jordan River into the land promised to their fathers. Joshua was instructed by the Lord to select twelve men, one from each tribe, to take twelve stones out of the river bed and set up a marker on the far shore. The nature of the marker, made of stone, giving it permanence, indicates its purpose. Thus it is said (v. 7), "these stones shall be for a memorial unto the children of Israel forever." Its every existence would invite inquiry. The Lord wanted questions to be asked by generations to come. So we read, "when your children shall ask their fathers in time to come, saying, What mean these stones?" they were to be told of the mighty deed of the Lord in stopping the waters of the Jordan for the passage of the children of Israel.

In this we see something that is all but forgotten in our present

society. The past has something to say, has meaning, for the present. The Lord Himself thinks so, and in this instance incites questioning with a marker. Our life today does not parallel in detail the life of the Israelites. We have no instructions to set up stone markers, although we may and often do. Yet, things are set up that continue on. We establish organizations as Christians. We build buildings. These things have existence. They can be seen. They, too, invite questions.

Some ten years ago a Lutheran church organization called the Church of the Lutheran Confession came into existence, made up of structured corporations, congregations, that built buildings — things to be seen. During this time children grew up not at all times fully aware of what their fathers went through that all this came about. They, too, ask the question, “What mean these structures? What means the CLC?” They need an answer. They should come to understanding. There is something to be said.

FOR THIS VERY REASON last spring the Coordinating Council asked the Board of Doctrine to prepare such an answer. Pastor Paul Nolting of West Columbia, So. Carolina, was given the assignment. The writing is now ready, with the title, “Mark. . . Avoid — Origin of the CLC.” (See Announcements, this issue, where to order). It will be a help for fathers that they may instruct their children on “What means the CLC?” At the same time we all can refresh ourselves as to our immediate heritage. And we have something at hand to give to any man who might ask the same question.

One might say that this is a companion document to our “Concerning Church Fellowship,” which played such a large role in our coming together as an organization. “Concerning Church Fellowship” was written, as we say, objectively, with a broad scope dealing in over-all principles which cover similar situations. Names and places and historical documents and incidents do not figure greatly in such a writing. This has advantages. A certain timelessness is established. But it has disadvantages. One unacquainted with the situation and development out of which the writing arose may read without understanding. It could well be that he would not know what applies to what. The current writing seeks to correct that. It is a pertinent discourse on what appears in paragraphs 62 to 66 in “Concerning Church Fellowship,” under the heading, “Argument Concerning ‘Weak Brethren’.”

At the time of Joshua, in giving an answer to inquiry about the marker, the Lord gave instructions that not only the miraculous event of the crossing should be mentioned, but this added, “that all the people of the earth might know the hand of the Lord, that it is

mighty: that ye might fear the Lord your God forever." From what happened in the physical world spiritual truth was to be seen. This also is to be seen and sought in what happened to us. We are not primarily concerned about the physical things that have come into being and mark our existence. Rather, we are earnestly and ultimately concerned with the spiritual quality behind it, the scriptural truth that prompted what came to pass. There was such! We seek that others understand — our children and all men.

G. Sydow

The Beatitudes IV

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matt. 5:6.

It should please us all greatly to hear Jesus say that His true believers are not mere human blobs who just stand there being something but not doing anything. Not only are they poor in spirit, or stricken with sadness over it, or meek because of it; they are also activists. They are busy. Lively juices are flowing in them. In the present Beatitude the Christian is shown as stretching out with a positive effort. He has an appetite, and he is happily in pursuit of satisfying it.

But when you hear what he is after, you know right away that we are dealing with something which human nature finds most peculiar and strange. Believers, Jesus says, are people who hunger and thirst after righteousness.

Of course it is not the hungering and thirsting which men will find strange; for that is familiar territory indeed. What fierce and terrible yearnings does not the human heart know; what a longing for happiness. But happiness is thought to lie in gratifying the many

desires of the flesh: To find wealth, health, honor, power, a full belly, physical beauty, security, food for the cravings of bodily appetites. O indeed, the world is quaking with the pulsing of hunger and thirst.

But righteousness is not on the menu. There is, to be sure, a sizable class of people who like that word and what they think it represents; but one can hardly say that they hunger or thirst after it. Rather, it is one of their ambitions to be righteous, after their fashion. They want to be respectable citizens and avoid a criminal record. But it is no problem for them; they just go out and get this righteousness for themselves as needed. Live right, do good, and go to some church or other. That does it! Rare is the man of the world who makes a career of being righteous, like the Pharisees; but even with them it was not a hungering and thirsting. They had it made.

But if such people are told what righteousness really is; when they are shown that what Jesus meant was a perfect holiness without which no man can be RIGHT with God — then they turn away in disgust. They regard perfect holiness as unnecessary, or impossible of attainment, or both. And some are shrewd enough to see that to

hunger and thirst for such an impossible, unnecessary thing would put a real crimp in their busy life of hungering and thirsting for "more important" treasures. It is indeed true that one cannot very well do both!

What the children of the world do not know and will not believe is that hungering and thirsting after true righteousness is the only drive of the heart that has any chance of ever being truly satisfied. They will not understand this because they are not aware of their terrible poverty, because they do not mourn the helpless wretchedness of their sinful condition, and because they know nothing of the meekness which sets no moral value upon the person of a man apart from what God's mercy can make of him.

The child of God is happy, for his needs are met, and he knows it. He found no rest and no good until he found himself in his God. He was taught by the Spirit of Truth to understand that there can be no answer of peace, no fulfillment and rest for the agonizing soul of a man until he has been returned

to a state of innocence before the eyes of his God and is thus once again at one with his Creator. What he needs above all else, and what he cannot achieve for himself by any searching or striving of his own, is righteousness, a perfect sinlessness in the sight of God.

And this supreme gift has been bestowed upon him; more than that, it is being bestowed upon him again and again, each moment of his life of hungering and thirsting for it. For this is the prize that came out of the blood and dust of Calvary, where the holy Son of God, who in His perfect life fulfilled the Law for all, also atoned for the world's guilt and drew all men unto Himself. It is HIS righteousness that fills our need; it is His gift which brings us what our hearts seek. Blessed are they who spend their lives sitting at this Table with appetite; for they shall be filled. Yes, and in the power and love of this divine gift it also becomes possible for flowers of righteousness to bloom in their own life as they "have their fruit unto holiness" (Rom. 6:22).

E. Schaller

A Great And Mighty Wonder

A wonder is something that arouses astonishment and admiration. In that sense we use the word when we speak of the seven wonders of the ancient world. But our world has wonders too. Among them are bridges, dams, and buildings that rival the Great Pyramid, Nebuchadnezzar's palace, and the Colossus of Rhodes. Take, for instance, the Empire State Building reaching almost 1500 ft. into the sky including its television aerial. Men stand in awe before it, filled with an awareness of the great skill and power that brought it into being.

But how puny and insignificant are

not all the mighty works of men compared to the works of Him of whom Heb. 3:4 says: "Every house is built by some man; but He that built all things is God," and Psalm 19:1, "The heavens declare the glory of God and the firmament showeth His handiwork." It took seven million man-hours by hundreds upon hundreds of laborers, and nineteen months to build the Empire State Building. But God built the world alone in six days. But there is a greater wonder in His building. The builders of the Empire State Building had 13 million bricks, 60,000 tons of steel, 70,000 cubic yards of concrete,

and many other materials to build with. God began with nothing for "He is before all things, and by Him all things consist." (Col. 1:17) In the beginning God made heaven and earth out of nothing by the Word of His Power. Gen. 1:1. He is not only the Builder. He is also the Maker of all the material He used in His building. He had not even a tiny brick to begin with. He had nothing.

THE WONDER DENIED

But there are those who say this is impossible. Nothing is made out of nothing. It doesn't happen today that anything is made of nothing and so it couldn't have happened before. So they reason that the universe or nature was never created but always existed. To them God is only some force or power or mind in eternal nature. He is not the creator of it but a product of it, subject to and dependent on it. Thus they deny the great and mighty wonder that "the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." (Heb. 11:3)

They do the same thing with the great and mighty wonder of our Savior's virgin birth. A virgin birth has never happened before. It doesn't happen today and so they reason it never happened. It is against nature and only a legend to cover up His illegitimacy. An anti-god paper even goes so far as to say that it is a belief in a god who "has committed adultery with the wife of a Jewish carpenter".

NONSENSE

What utter nonsense! "Professing themselves to be wise, they become fools." (Rom. 1:22) You can hardly believe that there are such foolish people in the world. For if what they say were true then the conception and birth of any child would be the result of divine adultery. It is only by the power and order that God has put in nature that any human comes into being. If He

chooses to depart from the ordinary course He has set for nature and sends His Son into our flesh through a virgin birth, He can do so. Those who deny this make a nature-god of Him dependent on nature's laws and not above them. But God is not a nature-god. He is the God of nature. "Our God is in the heavens: He hath done whatsoever He hath pleased." (Ps. 115:3)

SO IT DID HAPPEN

So what men think couldn't happen, because it doesn't happen today or didn't happen before, did happen. It doesn't happen today that a human being is brought forth without father and mother. But it did happen once as Gen. 2:7 tells us when it says: "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." A virgin birth never happened before and doesn't happen today, but it did happen once when in the fullness of time "God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law that we might receive the adoption of sons." Gal. 4:4-5.

THE WONDERS OF HIS LOVE

Adam, the first man, fell and all our race came under the condemnation of the law. Christ, the second Adam, came, the Eternal God in our flesh, to take our place under the curse of the law. "God was in Christ reconciling the world unto Himself not imputing their trespasses unto them". (II Cor. 5:19)

In our flesh the Eternal God fulfilled the divine law and removed its penalties. He did this as a man for us men, in our place, and in our stead, as our representative and as our substitute. "As by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life."

(Rom. 5:18) Our Savior is the Mighty God who could have no human father, because He is begotten of God the Father from eternity. As such He had the power to save to the uttermost. But He is also true man, one of us, our flesh and blood brother, made of a woman to stand in for us. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil." (Heb. 2:14) Oh, how great is His compassion! What we couldn't do He did for us.

"Great is the mystery of godliness: God was manifest in the flesh." (I Tim. 3:16) "The first man is of the earth earthy: the second man is the Lord from heaven." (I Cor. 15:47) "Unto us a child is born, unto us a Son is given: and

the government shall be upon His shoulder. And His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace." (Is. 9:6) This is the great and mighty wonder of our salvation, greater than the wonder of creation because it shows us more than God's power. It shows us the wonders of His love. Those who spurn it will find themselves standing on the wrong side when something else that never happened before will happen and that is the end of the world and the day of judgment.

A great and mighty wonder,
A full and holy cure:
The Virgin bears the Infant
With virgin honor pure!
Repeat the hymn again:
"To God on high be glory
And peace on earth to men".

Otto J. Eckert.

Sabbath XI

The Issue In Colosse

If we trace the meaning of the Sabbath from the Old Testament to the New Testament, and then to the world to come, we can observe the following progressions: from a shadow pointing to Christ to reality in Christ, and then on to full realization of all benefits for the Sabbath beneficiaries, the believers.

In Galatia St. Paul had to contend with Judaizers who made especially circumcision, but also the observance of the Sabbath and the keeping of other Old Testament laws necessary for salvation. The Judaizers who were disturbing the Colossians did not go to those extremes. They seemed to have spoken of being circumcised, keeping the Sabbath, fasting, and observing the old festivals as great aids to Christian living, especially as helps to free

Christians from the dangerous influences of what was called the "elements" of this earth. These Judaizers were, in fact, incipient ascetics. They claimed that observing their rules and regulations, which historically were rooted in Old Testament law and custom, would produce a much safer and more superior form of Christianity.

Complete in Christ

St. Paul countered these claims by praising the glory of Christ, the God-man. He spoke of Him as the One "in whom we have redemption through his blood, even the forgiveness of sin" (1:14), as the One by whom "were all things created, that are in heaven, and that are in earth" (1:16), as the One who is "the head of the body, the church" (1:18), as the One in whom "it pleased the Father that in him should

all fulness dwell" (1:19). This is the Christ Paul preached! To what end? "That we may present every man perfect — that is, complete — in Christ Jesus" (1:28). Anyone that has Christ by faith has all that can be had. He needs no Old Testament laws and no new prescriptions for righteousness from New Testament prophets, for "of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." (1 Cor. 1:30)

Our righteousness and our liberty in Christ militate against anyone setting himself up as a judge in matters neither commanded nor forbidden by God. Paul wrote the Colossians: "Let no man therefore judge you in meat (eating), or in drink (drinking), or in respect of a holyday (festival), or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." (2:16-17)

The entire Old Testament symbolic worship was a shadow pointing to blessings that would become realities in Christ: forgiveness, righteousness, sanctification, wisdom, life. How foolish it would be to cling to shadows when one has the real thing in Christ! That is Paul's argument.

SHADOW TO REALIZATION

From shadows to realities in Christ, to full realization for believers in the world to come is the last step. This we

find in Hebrews, "There remaineth therefore a rest to the people of God" (4:9).

Sin brought with it two great consequences: the destruction of peace between God and man by man's guilt which gives him no rest, and the destruction of harmony between man and creation, and man and his fellowman, which makes unrest the natural condition for man. Sin has made man's existence a struggle for survival in a hostile environment and against the relentless process of aging and dying.

Christ brought instant and complete cure from the first effect of sin, guilt, by giving rest unto the soul through His forgiveness. "There is therefore now no condemnation to them which are in Christ Jesus." (Rom. 8:1) No fuller pardon is needed or is to be anticipated in heaven. But though forgiveness is fact and reality in Christ here and now, we still have to bear the effects of sin in our bodies and in our lives. We struggle against nature, against viruses that we can't even see, against human enemies that we can see, against aging and dying that we cannot escape. Unrest, not rest, is the characteristic of our lives. Rest lies ahead. It is the promised bliss when we shall be able to "rest from our labours." (Rev. 14:13) Then shall the Sabbath of the first seventh day be restored as the eternal Sabbath for the worshippers of the Lamb.

P. Nolting

Music For The Christmas Season

New Christmas records have not been announced as yet — that is, none of our kind. This year the record industry is concentrating on "rock" production, where the big profits lie. The Christian heart does not delight in

hearing the Christchild dragged down to such levels.

Permit us to mention some choice selections of past years that truly glorify our Infant King:

A FESTIVAL OF LESSONS AND

CAROLS, 1958, ARGO ZRG 5190

A FESTIVAL OF LESSONS AND CAROLS, 1964, ARGO ZRG 5450

A PROCESSION WITH CAROLS ON ADVENT SUNDAY, ARGO ZRG 5240
ON CHRISTMAS NIGHT, ARGO ZRG 5333

The above are by the King's College Choir, England. The first three are in the form of a song service, interspersed with fitting Scripture lessons. They are listed in the order of my preference (but I would not wish to give up any one of them). The fourth is a concert of carols. The singing of this choir is unsurpassed. Our ILC Choir uses some of the same arrangements.

IN DULCI JUBILO, Old Choral Music for Christmas, DAS ALTE WERK SAWT-9419-B. Another gem. Many precious carols.

If your record shop does not have, or will not order, any of the above five albums, try ordering direct: Jerry Proce, Manager; McGraw-Hill Records; 330 West 42nd St.; New York 10036, \$5.95 each.

CHRISTMAS ORATORIO, J.S. Bach. The best of the four albums now listed in the Schwann Catalog is a new release: **LONDON OSA-1386, \$17.85.** A good budget album is **MHS-571-573, \$8.37.** This eloquent work should find a place in every collection. Most of our choirs sing arrangements of Christmas hymns that stem from this oratorio, such as the well known setting for Luther's:

Ah, dearest Jesus, Holy Child,
 Make Thee a bed, soft, undefiled,
 Within my heart, that it may be
 A quiet chamber, kept for Thee.

ORGELBUECHLEIN, from the complete organ works of J.S. Bach, by Marie-Claire Alain, one of the foremost Bach organists of our day. MHS-668-670, \$8.37. Organ settings for 45 of our favorite hymns, arranged according to

the church year. The first 18 are for Christmas. An all-season album that will always bring pleasure.

Order MHS albums direct from: The Musical Heritage Society; 1991 Broadway; New York 10023. Pay when billed.

IN DULCI JUBILO, A Baroque Concert, by Leopold Stokowski and his orchestra, all instrumental. VANGUARD BGS 70696, \$5.95. Bach's "Jesu, Joy of Man's Desiring," "Sheep May Safely Graze," and "Shepherd's Christmas Music," from his **CHRISTMAS ORATORIO.** Also Christmas concerti by Vivaldi and Corelli. Fine music, tastefully and skillfully played.

MUSIC FOR TRUMPET AND ORGAN, MHS-1064, \$2.79. (See above for ordering MHS albums.) This album arrived yesterday, and we must tell you about it at once. Side one is by Telemann, Vivaldi, and Loeillet; it sparkles throughout. But you will play side two even more often because of its sublime sacred beauty: six of the best loved chorales from our hymnal. These arrangements were specially composed 200 years ago for trumpet and organ by Johann Ludwig Krebs, a pupil of Bach. The trumpeter is Maurice Andre, today's best. These lofty trumpet-organ settings seem to float down from the very heavens. No words are sung. But you know the words and your heart will sing them. A powerful sermon of comforting grace in the Christchild who endured Calvary for us.

May this Holy Child, through the Christmas Gospel preached in this music, help you cling eternally to "the peace of God that passeth understanding."

C. Thurow

Eyes to See

NOT FOR GOD'S SAKE

The headlines read: "ALC Okays Ordination of Women," and "Lutherans to Allow Children in Communion." These are among the first reports from the convention of The American Lutheran Church held during the week of October 25th in San Antonio, Texas. The 2.5 million member body is "breaking with age-old tradition," an Associated Press release states, "to allow children to share in the bread and wine of communion before they are confirmed and to permit women to be ordained as ministers."

Our usual scepticism would hesitate to immediately associate the move to earlier communion with the Roman Catholic practice of allowing children of seven years to partake of communion, as we are led to believe by the national press. But church leaders have offered this explanation: "The new procedure removes the suggestion that communion is a reward for mastering confirmation instruction." Hence, the practice will be to allow unconfirmed children in the fifth grade of about 10 years to share in communion.

We do well to examine our practice. It's like the children asking about the Passover, "What mean ye by this service." (Exodus 12:26) The Lord gives us the key in the word communion, a singularly apt description of what's going on. The Lord's Supper is the communion of the body and blood of Christ in, with, and under the bread and wine, for the forgiveness of sins. The Supper nourishes the communion of a believer with his Savior. The common table further expresses the communion of similarly confessing Christians in a common fellowship. In a concern for all the blessings of this communion we hear the words of the Holy Spirit's

penman, Paul, "Let a man examine himself, and so let him eat of that bread, and drink of that cup." Failure here involves "eating and drinking unworthily, eating and drinking damnation." As much as in us lies, the effort to avoid feeding damnation to the unbelieving or to those who do not yet understand is to be protected.

Confirmation instruction does not have as its purpose to offer a reward for completing anything. It's benefit is to prepare adults and children for receiving the body and blood of Jesus with proper, Spirit-guided understanding.

Rather than assume a legalistic posture, it is better to know that we are not bound by a form which says a person must be so many years old before he can partake of the Lord's Supper. It is possible that eleven year olds, or even seven year olds, can understand what the communion is all about. If they are ready, no need to wait. Even the relative preparation of communicants in confirmation instruction is as varied as their individual abilities and the pastors who instruct them. But it is still preparation; a formal one at that, but informality can equally serve. The blessings of a rather thorough approach to sound doctrine through regular instruction is questioned only by the weak and foolish. The idea of reward should be foreign to an instructor's motives and a child's anticipation.

TREADING ON FORBIDDEN GROUND

This business about ordaining women for the public ministry is something else. The attending reasons have relegated the role of women in the church to 16th century Reformation tradition, or to church rules, or to fear

of change. One woman now qualified for ordination under this new ALC resolution, Miss Barbara Andrews, Minneapolis, says the change is a "sign of the times" in which women are demanding equal rights with men in all areas of life. They and she aren't doing God any favors. "Let a women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." One of our professors anticipated this trend a decade ago in commenting that there are not enough men around any more worthy of the distinction. Women are taking over because men are failing in their status as men. However, men and women of God step away from the doctrine-like "commandments of men."

The Lutheran Church in America (LCA), the largest Lutheran body in the United States (3.25 million members), had earlier this year endorsed the ordination of women for the public ministry.

J.T. SCOPES

Not that many of us were around when this name made headlines. But as long as law books are printed his name will be remembered. His death recently gives us an occasion for a reminder to those who are forced by circumstances to attend public schools.

In 1925 Scopes chose to rebel against a Tennessee state law which prohibited the teaching of "any theory that denies the story of the divine creation of man as taught in the Bible, and to teach instead that man has descended from a

lower form of animal." The trial involved a three-time candidate for President of the United States, William Jennings Bryan, and a defense lawyer named Clarence Darrow. It was called the "Monkey Trial." Scopes was found guilty and fined \$100.00, a conviction which was overturned two years later on a technicality. They even made a movie about it.

Times have changed. The law for which Scopes was convicted was repealed in 1967. The theory of evolution has in most scientific instruction graduated to fact. It is a rare thing in our time to find that biology or geology teacher who hesitates to label their billion-year ape chronology as the way it happened. Or for that matter, there is total preoccupation with evolution's godless premise in politics, economics, social science, you name it .How many have connected the present ecological problems to this source? According to this theory the fittest would survive as a matter of natural necessity and adaptation; others would die. So if man forces certain animals to near extinction, that seems to have been the way it was supposed to be. Listen to them cry now.

The simple lesson brings us back to the Word of our God: "In the beginning God created. . ." We are heartened to observe the efforts of creationist scientists (Creation Research Society, Bible-Science Association) in curbing complete take-over by fighting the trend of evolutionistic teaching.

M. Sydow

And Now ABORTION

On November 3rd the people of the State of Washington cast their ballots and decided that hereafter it will be legal for a woman to have an abortion in that state for any reason whatsoever. And if she has no reason, it will still be legal. A generation ago such a liberalization of the abortion laws would have been unthinkable. What has

brought about such a radical change in the attitude of society toward destroying human life?

A Violation of the 5th Commandment?

The advocates of abortion on demand prefer to think of the fetus as being a mere blob of cells, a growth not basically different from a tumor in the mother's body. They say that you cannot consider the unborn child to be a human being, a person.

The Scriptures do not specify for us just when soul life begins. As a result there have been different views held by theologians on this point. Some believe that the soul is present from the moment of conception. Others say it enters the body at the time of quickening. More recently it has been claimed that the child does not become a living soul until it takes its first breath, although it is hard to understand how this can be maintained in view of the account Scripture gives us of John the Baptist leaping for joy in the womb when Mary's voice sounded in his mother's ears. In this remarkable instance we have evidence of soul life and even faith already in the sixth month. Since the Bible does not pin point the exact time before that when the soul enters the body, the child of God cannot eliminate the possibility that soul life does begin with conception. In the 51st Psalm David indicates that personal identity starts at that time. He writes, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." He does not speak impersonally of "it" being conceived. In the eyes of the Christian then, the life of an unborn child is protected by the Fifth Commandment just as much as any other human life. It is no less wrong to kill an infant before birth than to do so after.

WHENCE THE CHANGE IN THINKING?

There would have been little argument about this 30 years ago, even on the part of those members of society who were not believers. Many people then did not love or trust or believe in the God who said "Thou Shalt Not Kill!" Yet they believed that it was wrong to terminate the life of an unborn child if this was not required to save the life of the mother. What has happened to the basic thinking of our society during the last generation? It is hardly likely that all of the fifty congressmen who signed the Declaration of Independence were Christians. Yet none of them had difficulty in subscribing their names to a document which said: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness." Today the majority of Americans apparently no longer hold that truth to be self-evident or that right to life unalienable. To what can one attribute such a complete turn-about in a nation's thinking?

Previously our society's moral code was based on the assumption that man was created by God in His own image. Few would have questioned the sanctity of human life or seriously disputed the truth that man must have been fashioned out of quite a different mold from that which resulted in animal life. For well over a generation now, however, the young have been taught that humans are not basically different from the animals. They have been indoctrinated to believe that man evolved from animal life and therefore is an animal. Since it is no longer generally believed that man was created by God, there is no reason to believe either that there is anything sacred about human life, or that man is morally accountable to God.

We are seeing the fall-out of the teaching of evolution in many areas today. The breakdown of morality ushered in by the "new morality" had to come. If people are animals, how can they be faulted for acting like animals? Why should they not yield to every natural urge? The collapse of authority was just as inevitable. If God is not my

Creator, He cannot have ultimate authority over me. And if He does not have such authority, who does? Among animals only the law of the jungle can endure effectively. The strong devour the weak. Might is right. Riot and bombings as means of getting your way are as legitimate as any other. It all follows quite naturally from the assumption that man is an animal. At least it does after the full implications of that assumption finally sink in.

TODAY...ABORTION

The opponents of legalized abortion on demand don't have a chance at the polls once the majority of people have been sold on evolution. If man is an animal, what can be all so wrong about abortion? If your dog has more pups than the neighborhood can absorb the Humane Society disposes of those that are surplus. And if humans are animals, then it also becomes merely a matter of human judgment to determine whether in a given instance abortion is advisable or not.

What strange paths man embarks upon when he chucks aside the revelation given him in the Bible regarding his origin! God could not be more clear in showing that man is indeed different from the animals and far above them. In Lev. 24:21 He says: "He who kills a beast shall make it good; and he who kills a man shall be put to death." Why the striking difference in punishment? God repeated the answer for Noah and his sons after the flood: "Whoever sheds the blood of man, by man shall his blood be shed; for God made man in his own image." Gen. 9:6. This is what makes human life sacred. And if society no longer holds all human life to be sacred, we must come to realize that no life is safe.

TOMORROW...?

Those campaigning for abortion on demand in Washington made much use of a favorite slogan. "It is cruel to bring unwanted children into this world." Apparently they consider it much kinder to exterminate them. But notice the horrible premise: If one person doesn't want another person then it's permissible to snuff out his life. The assassin who guns down a president needs no further justification than this. Hitler's "final solution" for the Jews in Germany could be defended on the same premise. The identical principles that are used today to argue that every woman should have the right to determine whether her unborn child should live or not can be used tomorrow to defend mercy killing and elimination of the aged. The next steps will not require any further basic change in society's thinking. The basic change has already been made. After all, what do you do with a horse that is in great pain or can no longer work?

Norbert Reim

Announcements

NOTICE

In order to avoid a transmission delay, official notices and announcements may be sent directly to the Managing Editor, Pastor G. Sydow, rather than to the undersigned as Church News Editor.

Rollin A. Reim
Church News Editor

INSTALLATION

The undersigned was authorized by Pres. Reim to install the Rev. Daniel Fleischer as pastor of Zion Ev. Lutheran Church, Corpus Christi, Texas. This was done on September 13, 1970, with the assistance of the Rev. Max Groeschel.

Arvid Gullerud

ANNOUNCEMENTS

New Pamphlet, "Mark. . . Avoid—
Origin of the CLC." Order from Pastor
P. Nolting, P.O. Box 801, West
Columbia, So. Carolina 29169. Single
copy, 25 cents postpaid; 2-24, 15 cents

plus postage; 25-99, 12 cents plus
postage; 100 or more, 10 cents plus
postage.

(Cover design, Pastor E.H. Rutz,
Stambaugh, Mich.)

CHURCH OF THE LUTHERAN CONFESSION

TREASURER'S REPORT

July 1, 1970 to November 1, 1970

B U D G E T A R Y

RECEIPTS:	October To Date
Offerings	\$15,657.64	\$40,339.19
Memorials	618.00	618.00
Insurance Refund	_____	126.00
ILC Revenue, Board and Room	1,913.00	23,413.00
ILC Revenue, Tuition	1,181.00	10,883.00
ILC Revenue, Other	15.00	360.00
TOTAL RECEIPTS	\$19,384.64	\$75,739.19
DISBURSEMENTS:		
General Administration	\$ 114.21	\$ 761.70
Retirement Payments	800.00	800.00
Emergency Support	950.00	1,900.00
Capital Investments	870.00	4,011.48
Home Missions and Administration	5,534.57	23,212.93
Japan Mission	575.00	2,300.00
ILC, Educational Budget	5,482.61	18,848.97
ILC, Auxiliary Services Budget	4,839.88	10,007.19
ILC, Insurance		1,851.00
TOTAL DISBURSEMENTS	\$19,166.27	\$63,693.27
CASH BALANCE, November 1, 1970	\$218.37	\$12,045.92

10TH ANNIVERSARY THANKOFFERING

Offerings	\$9,602.57	\$190,180.94
	Respectfully Submitted, Lowell R. Moen, Treasurer	

COMPARATIVE FIGURES

	October	Four Months
Budgetary Offerings Needed	\$11,250.00	\$45,000.00
Budgetary Offerings Received	\$15,657.64	\$40,339.19
SURPLUS	\$4,407.64	
DEFICIT		\$4,660.81

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Budgetary Offerings, '69-'70	\$17,929.08	\$41,012.30
Decrease, '70-'71	\$2,271.44	\$ 673.11

L.W. Schierenbeck, Chairman
Board of Trustees

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